

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 8.]

HARTFORD, SATURDAY MORNING, MARCH 7, 1835.

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THE CHRISTIAN SECRETARY.

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HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION.

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From the N. Y. Observer.

THE SALT OF THE EARTH.

Here is something else which Christians are. All that they are cannot be told in a single sentence. It requires many. Some content themselves with a partial representation of a Christian character. But the proper plan is to bring together all the Bible has to say about it, and then apply to arrange the parts so as to present a full and perfect delineation. Many seem to think that every definition of religion in the Bible is intended to exhaust the subject. It is a great mistake, and one which, I fear, is fatal to many.

Christians are the light of the world, as has been already said. But this is not all they are. They are also the salt of the earth; and the same individuals are both these. They do not merely shine for the benefit of the world. They act upon it in another, more immediate and more energetic manner. They are not merely light to it, but salt to it also. They preserve it.

Here let me remark, what a useful people Christians are! What are more useful—I may say, indispensable, than light and salt? Well, Christians are these to the moral world. They enlighten it.—They discover moral excellence to it. Yea, they preserve it from perishing. The world would not keep but for Christians. They are the salt of the earth. How soon Sodom was destroyed after Lot left it! He was the salt of Sodom. That one good man saved the city, while he remained in it; and if there had been none more, they might all have remained, and Sodom should have been spared. Well may I say, how useful Christians are to their fellow creatures! And I may add, how variously useful they are! If they were merely light to the world, they could be very useful; but they are also salt to it.

Moreover, what a disinterested people Christians are! It is not to themselves mainly that they are so useful, but to others. Not a man of them liveth to himself. Light shines not for its own advantage; and salt exists wholly for the benefit of other substances; and how completely it spends itself on them, and loses itself in them! Such are Christians. They please not themselves. They seek not their own. This is what we are, if we are Christians.

And now I have another grave reflection to make. How different Christians are from the residue of man! How very unlike them! Others are not the light of the world, and the salt of the earth. No, they are the world—the persons that require the light—the dark objects. They are the earth, which needs the salt for its preservation. They are the corrupt mass. Now, light is very unlike the objects it illumines; and salt very unlike the substance it preserves or seasons. If it were not, it would not at all answer the purpose intended by its application. Well, just as unlike other men, unregenerate men, the men of the world, are Christians—as unlike as are light and the world, or salt and the earth. But some may say, this is figurative language. What if it is? Figures mean something. They mean as much as literal phraseology. And the meaning of figures is as easily come at, as that of any other kind of language.

But St. John speaks on this subject without a figure, and he employs one of the strongest and most striking expressions I have ever read. "To many ears it does not sound at all charitable. Up to the subject? It is neither wisdom nor common sense to avoid looking at things as they really are for fear of being called croakers."

In my humble opinion, we must rally round the first principles of Methodism, if we would truly prosper. To cry peace, peace, without a solid foundation for so doing, is to practice self-delusion to our own injury. MENTOR.

* All Christians need to beware lest what we call this "enlarged and improved state of the church," lead her onward to pride, worldly conformity, and render her subservient to the unholy desires of men, rather than a standing rebuke to such desires.

+ Aye, and the first principles of Baptists too; from which it may safely be affirmed, the denomination has too far departed in the humble simplicity which adorned it when "every where spoken against." It would be a powerful incentive to holiness of life, if Christians were often to recur to the stern, uncompromising precepts of their Lord and his apostles, in reference to all they build and wear.—Ed. Sec.

Theological Seminary unscriptural.—A writer in the last New England Telegraph has commenced a series of articles embracing his objections to Theological Seminaries. His first position is, *theological seminaries are unscriptural*. He says,—"I no where find that either Christ or his apostles ever intimated the necessity of a theological seminary, in order to prepare young men for the ministry.—N. E. Spectator.

But the world say they do not see the mighty difference between Christians and other men. Perhaps it is because they do not look at the right persons. It is no wonder they do not see a mighty difference between some professors of religion, and the rest of mankind, for no such difference exists. It is not to be seen. It is

REVIVALS.

From the Southern Baptist.

SPARTANBURGH, (Dis.) Jan. 30th. 1835.

Dear Br. Brisbane,

On Friday before the first Sabbath in Nov. commenced a protracted meeting at Bethlehem, in this district, which continued eight days.—This is the first meeting of the kind ever held at the place, and it was so signally blessed by the outpouring of the holy spirit, that it is tho't it would be well to proclaim it abroad. The prospect, however, for the first four days was very gloomy, in consequence of the weather being quite cold and rainy. Part of this time, it appeared as if the elements had conspired together to impede the progress of the meeting. The clouds wore a dismal aspect, moved by a high and boisterous east wind, and roared thro' the surrounding forest with a hollow, gloomy sound. I imagined I could see and hear the absolute power of Almighty God in the conflicting elements. The brethren had looked forward with pleasing expectations to this meeting. But the fear of not finding their hopes realized, began to distress them.

Even, however, in this dark scene, we were blessed with the opportunity of attending the meeting every day, (the heaviest rain falling in the night season, and early in the mornings) and the last four days of the meeting abundantly proved, that behind a frowning providence, the Lord hides a smiling face. On the evening of the fourth day, there was a great seriousness and solemnity apparent in the congregation, and an invitation being given to mourners who desired the prayers of Christians to come forward to the stand, there were three who came. A cloud of grace seemed to be gathering, which exhibited omens of abundance of rain. That evening and the following morning, earnest prayer was made, that the natural clouds might disperse, and the rain thereof cease, and that the clouds of grace might gather, and the showers of the Holy Spirit descend on the valley of dry bones, that they might begin to live. These prayers seemed to be heard.

On Tuesday morning, the natural clouds had changed their course, moved on by a gentle wind, and finally dispersed before the rays of the morning sun. The waters were very high on Friday, which prevented many from attending who lived at a remote distance; but the congregation was considerably increased by those living near to the meeting house. Ministers were much engaged in "the help of the Lord against the mighty," and they attracted great attention from the assembly generally, and manifested great anxiety for sinners. The last sermon on that day was preached by brother Landrum, the pastor of the church, from Psal. cii. 14, 20. The scene exhibited under this sermon was truly melting. The brother in speaking of those who were appointed unto death, became much engaged, and came out of the stand calling upon those who wished the prayers of the church that they might be saved from this death, to make it known by coming forward, upon which there came forward 40 or 50. Many of these appeared to be seriously and pungently convicted. From this time there appeared to be greater engagement among the ministers, and an increasing anxiety on the part of the congregation to the end of the meeting. And although the good wine of the spirit, it was abundantly poured out during the last days of the meeting, it was seemingly evident that the best was reserved for the evening of the last day of the feast. This was indeed a refreshing time from the presence of the Lord, and it appeared as if heaven and earth were uniting.

On an invitation being given for the mourners to come forward for prayer, there were between 50 and 100 who eagerly pressed forward to the stand, weeping and agonizing, and kneeling down in deep humility before the Lord of all the earth. After prayer they still lingered about the stand. Previously to this, in the time of the meeting, one of the ministering brethren cried out in the language of the prophet of old, "O that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Weeping over the slain and sinners of the congregation, was indeed the case in the close. Our beloved pastor was completely out-manned, and melted down at the feet of his congregation, and there wept aloud for them, while others of the ministering brethren who attempted to comfort the trembling mourners and exhort sinners, would quickly fail, and could only stand and weep over them. This meeting was characterized by an unusual solemn stillness, more so, I think, than any congregation I ever saw before.

The names of the ministering brethren who came up and joined brother Landrum in the help of the Lord, were Ramsam, Rogers, W. and S. Drummond, Wallace, Woodruff, and Hawkins. The latter was on his way home from the Theological Seminary in this State.

A note from Bro. Scott, Pastor of the Union Baptist Church in Locust st. Philadelphia, informs us that a revival is enjoyed by that church at the present time. Sixteen have been baptized since December last, and many are still inquiring. A protracted meeting was held early in February with happy results.

REVIVAL—LETTER TO THE EDITOR.

Brimfield, Portage county, O., Feb. 5th, 1835.

Brother Stevens,—Permit us to make known to your readers the result of a series of meetings held in this place. The meeting commenced January 22, and was protracted 13 days, and is yet in progress. It has been attended with great success. Many unhappy divisions have been reconciled, and brotherly love restored to the people of God. The Holy Ghost descended upon the people in answer to prayer, which was manifest in the humble confessions of wandering Christians, and the hopeful conversion of seventy souls to God: among whom are to be found persons from seventy upwards to children of eight or ten years of age: ten who were the heads of families with their companions with them are included in the number. In view of the work we are led to rejoice, and exclaim, what hath God wrought!

JULIUS C. BARLOW,

SILAS BARNES,

JOSIAH S. PARKER.

The letter states also that the Campbellites set up an opposition meeting, and endeavored to divert the writers of the foregoing letter from their work, but were answered in the language of Nehemiah, "I am doing a great work, so that I cannot come down."—Cross & Journal.

REVIVAL—EXTRACT TO THE EDITOR.

Lagrange, Lorain co., O., Feb. 3, 1835.

Brother Stevens,—I moved to this place six years ago last March; it was then almost entirely new, the first settlers having come into the township only two years before, among whom were many Baptists. On the 13th of May, 1828, we constituted a church of 17 members. It gradually increased, chiefly by emigration, from year to year. Occasionally the minds of the members would appear to be enlivened, and a few conversions would occur. At the close of the last year, great anxiety was felt for the unconverted. I proposed a protracted meeting; it was approved, and commenced Jan. 15th. The first day, it was tolerably well attended, and the spirit of God was evidently among us. On the 2d day, there was increased congregation, and increased feeling on the part of the church;—many of the members made heartfelt confession of neglect of duty; and the impenitent began to bow—about 14 took the mourners' seat. The 3d day the number of mourners was between 40 and 50, and continued about the same for three days,—instances of hopeful conversion and of new conviction constantly occurring. Almost all that took the mourners' seat became rejoicing converts. The meeting continued nine days; on the tenth day we met in covenant meeting, and nineteen young converts came forward to tell what the Lord had done for them. The next day, being Lord's-day, 15 were baptized. More exact to offer themselves, and the work still appears to progress. The ministers present were Elders Wares, Mack, Strait, and a young brother Burris, a licentiate; a number of Presbyterian and Methodist ministers were also present;—all labored harmoniously together to the close of the meeting. The results of course cannot fully be given. During the meeting and at the close, about 40 spoke and manifested a change of heart; and seven or eight backsliders were reclaimed.

I have now given you a short sketch of what we called a union meeting; it was truly so; and though it may appear to you a small increase, it is to us a great one; it has changed the moral condition of the town; it has taken nearly all that attended the meeting; it was allowed by all present, that they never saw a reformation with so many conversions in proportion to the number who attended.

Yours in the best of bonds,

JULIUS BREMAN.

From the American Baptist.

REVIVAL IN ALBANY, N. Y.

ALBANY, February 17th, 1835.

DEAR BROTHER GOING,—Believing it will afford pleasure to the friends of Zion, to hear that God is shedding down his spirit upon the churches, I would communicate, through your paper, a brief account of the progress of religion in the congregation of which I am pastor.

A few weeks since, indications became apparent that a work of grace had commenced among us. A deeper seriousness, and a more earnest attention to the word, were visible in the congregation; a spirit of repentance, and confession, and ardent supplication, was diffused through the church;—some drops of mercy fell, and twelve were baptized. At this juncture, the church, after solemn deliberation and prayer for divine guidance, appointed a series of religious meetings, as a special effort for the conversion of sinners. This effort was preceded by a fast, at which the presence of God was manifest among his people. They humbled themselves before him, confessed their sins, and prayed for the revival of his work, with a depth and fervor of feeling, which could be produced only by that blessed "comforter," from whom all holy desires proceed. The public services then commenced, and were carried on principally by the assistance of Br. Parr, of Ballston, who labored with us during their continuance, with great acceptance and efficiency. The manner in which the meetings were conducted, was perfectly simple; no machinery was put in operation; the only means employed, were the preaching of the word, prayer for the Holy Spirit, and special instruction in the case of convicted sinners. The appearance of

the assemblies, and the meetings for religious inquiry, was calm, serious, attentive; and the stifled sigh, and falling tear were the only external marks of the deep feeling which pervaded them. The heavenly influence descended like a sweet, gentle, silent rain, melting and subduing the heart with its noiseless but irresistible power.

The number of conversions which have taken place, none can compute but He, who "knoweth them that are his." Last Sabbath fifty-two were baptized. The ordinance was witnessed by an immense congregation, and thousands who came, were unable to gain admittance. The whole number baptized since the commencement of the work, is sixty-four. Of these, about thirty are heads of families in the prime of life. The remainder are young men and women, many of them teachers in the Sabbath School, or members of the Bible class. The work still progresses, and cases of hopeful conversion are almost daily occurring. We baptize again on the first Sabbath of March; and another numerous group of rejoicing converts is waiting, with solemn expectation, to follow their Redeemer into his baptismal grave; and thus to avow their cordial belief of the doctrines, and their cheerful submission to the duties which this sacred ordinance so beautifully and so expressly symbolizes. May God continue his work, till this city of moral death is filled with a living, active, and devoted people.

Yours in the Gospel,
G. B. IDE.

A CHURCH CONSTITUTED.

Among the most interesting of those services in which we have been employed, was the constitution of a church, on last Lord's day afternoon, in Calvert St., to be known by the name of the "Calvert Street Baptist Church." The season was peculiarly impressive, and as we had present quite a full congregation, there was doubtless the happiest effect produced on the public mind. The following order was observed: the chair was taken by Elder John Kerr, who led the services by reading a suitable hymn—Prayer by J. B. Taylor;—An abstract of doctrinal truth and a covenant previously adopted by the Church, were read by J. G. Binney;—Charge by Wm. F. Broadus;—Right hand of fellowship by S. P. Hill; after which, the lines, "Blest be the tie that binds," &c. were sung by the congregation. Addresses were made to the unconverted by Wm. F. Broadus, S. P. Hill, and J. B. Taylor;—Closing prayer by William Richards, of Hudson, N. Y.

Since its constitution the church has chosen Br. J. G. Binney to go in and out before them as their pastor.

Yours in a dear Redeemer,
J. B. TAYLOR.

From Zion's Herald.

REVIVAL.

From Rev. E. W. Bugbey, dated South Wilbraham, Jan. 26; "I would inform the friends of Zion, that in this town we are favored with a refreshing shower of divine grace. About 40 persons have embraced religion of late. There is a good degree of peace and harmony existing between the Methodist Episcopal and Congregational churches; and both societies are savoring in the good work of the Lord.

"Feb. 5.—Since writing the above, about 20 more have thrown off the galling yoke of sin—making in all, about 60 hopeful conversions, and the work continues."

EXTRACT.—Does not God often gratify the inordinate craving of a minister for a splendid assembly, and large salary, and at the same time withhold the joy infusing influences of his spirit and grace from both preacher and people; and thus send leanness into their souls? while at the same time he multiplies grace, mercy and peace unto some devoted ministers who do more hard labor in the ministry than the well fed, and perhaps for a mere pittance of salary. The spiritual delights afforded such a man are above all comparison with large salaries, popular favor, and fine assemblies without these. A church on fire with the love of God, all praying, all laboring; what a source of joy to a minister whose heart glows with the same love of God and joy in the Holy Ghost!—*Spiritual Treasury*.

BAPTISTS IN NORTH CAROLINA.

From the report of the General Agent of the North Carolina Baptist Convention, Elder J. Culpeper, we learn that there are 27 Associations in the State, and three others partly in the State, and partly in South Carolina. Nineteen of these associations approve of, and encourage the benevolent institutions of the day. In these 19 associations, 4,278 persons have been added by baptism, during the last association year. The other 8 associations are generally opposed to benevolent institutions. In 3 of these bodies who publish their numbers, 180 have been baptized; some of the others do not publish their numbers. By comparing the numbers baptized, with the deaths and exclusions, the do-nothing brethren appear to have diminished in numbers. In the missionary and anti-missionary associations, 4,458 persons were baptized in 1833. The increase in 1834, is about the same. In these associations there are about 30,000 members, beside a considerable number in churches which are not associated.

About \$13,000 have been subscribed for the purpose of erecting suitable buildings for the ac-

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SAMUEL HOPE.
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Christian Guardian.
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AFFLICTED.—When you
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India Rubbers in exchange,
ill be paid.

F. WILEY, Agent.
1835.

GLAZING, &
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fectfully informs his friends
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DAVID BROCKWAY.

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dills,

manner, and on short notice,
is OFFICE.

commodation of students at the Wake Forest Institute. A contract has been entered into for the erection of a building, 132 feet in length, to contain 55 rooms, to be completed by January, 1837. The Institution commenced in January, 1834. In the following September, there were 70 students; of whom from 35 to 40 have been converted to the truth, during the revival which took place in the fall.—*Rich. Her.*

From the Am. Bap. Magazine.
INTELLIGENCE FROM LIBERIA.
LETTER FROM DR. EZEKIEL SKINNER, TO REV. DR. HOLLES.
Monrovia, August 22, 1834.

Dear Sir,
I arrived at this place on the first day of this month, and you are aware of the appalling intelligence we met, when we arrived, in the death of the missionaries, who were on the ground before us. Since our arrival brother Waring is dead; he died on the 13th and was buried on the 14th of the month. In him I have lost a friend, his family an affectionate husband and father, the poor a benefactor, the First Baptist Church a beloved pastor, and Monrovia one of her most active and valuable citizens. He died, after an illness of fourteen hours, of cholera morbus, or cholera. I preached on the occasion, from Hebrews 9th, and last two verses.

There are two Baptist churches in this colony, both in this village, though members of the first church are spread over the colony; the second is composed of twelve members, under the pastoral charge of brother Teague. There are ninety-one members, of the first church at New Georgia or Carey Town, distant four miles from this place, all re-captured Africans, and exhibiting a glorious evidence of what Divine Grace can do, in subduing the heart and removing idolatrous superstitions from the mind. At Caldwell, distant 8 miles, there are 21 members of the same church; at Millsburg there are 11 members; at Big Town near Cape Mount amongst the Vays two, one an exhorter, both natives—where brother Revey has taught a school, for considerable time, and numbers have learned to read. The Vay language is extensively understood. The Bassau language still more so. It is believed, that more than a hundred thousand understand this language. King Boatswain wishes a school in his territories, distant from this one hundred and fifty miles.—I shall visit him, if my life and health are spared, when I have selected a place for a medical and high school. It is calculated that the people who understand this language, are about thirty thousand.

I have forwarded to you a copy of the Liberia Herald, where you will see what ought to be done, without delay—this field is an important one in every point of view. There are three ordained ministers here, of our denomination, and three licentiates. The morals of Monrovia, are not so bad as I anticipated. I have not heard a profane word, since I have been here, nor seen a drunken man, nor had a drop of spirit offered me, nor seen it used by others.—There is a general and strict attention to the Sabbath, and as good society here, as in New England; the extravagance of this place, has evidently decreased, at which I sincerely rejoice. I bless God I am here and that at present I enjoy good health. I do not believe that the atmosphere of this place is less salubrious than India. You may inquire then why has it been more fatal? I answer, they bleed and treat the disease (which is precisely the same as we have here) with calomel and the antiphlogistic course. Here they give opium and bark, and thus help on the fatal effect of the contagion. I bleed without fear, and with uncommon success. May God send a host of labourers into this field, and our denomination not be behind-hand. There are of the Baptist denomination in this colony 243. I think that the advancement of the cause of truth requires that there should be as many Baptist churches here, as there are villages. That a union should be effected between the two churches in this village, and they become one. That an association of these churches should be formed; and that such as God has called to the work of the ministry should be set apart, without any unnecessary delay. That the meeting-house of the first church in this village should be finished. To bring about these objects, I shall spare no pains on my part. I have agreed to pay ten dollars, towards the completing the house here. The walls are laid of stone up to the roof. It is designed to continue the gable ends with stone. The building is 34 by 44 feet. It is calculated that it will cost \$1200 to complete the house. I believe that duty to God and his cause, requires that our brethren in America, should help us in this work and do something toward building this house. Dear brother, I am surrounded by intelligent beings, bound to the bar of God with me, who are literally worshipping the Devil, a Bad Spirit; as they believe the Good Spirit to be so good, that they need not regard him. All their acts of homage are designed to make the Bad Spirit good-natured. To him they offer pipes, tobacco and rum, when any adverse fortune attends them, or they get into any difficulty. It is but a few miles to where they worship sharks, and yearly offer up a child to them of 9 or 10 years old, who is devoured by them. My God, shall Christians be idle in such a case? Shall money and men be wanting? May God help us to do what our hands find to do, with our might. I feel as though I wanted to be at the Right of Benin, preaching the gospel, and to stop if possible, the sacrifice of another human being to the voracious sharks.

Yours in the fellowship and truth of the gospel.
EZEKIEL SKINNER.
Oct. 10, 1834.

Since writing the above, I have visited Millsburg, and find it a healthy location for a Medical and High School. The brethren at Millsburg have obtained a letter to be organized into a Church, which will be done the week after next.

For the Secretary.

Is it correct to say that believers are justified by the imputation of Christ's righteousness to them? It is probable that the idea usually attached to the phrase *imputed*, as applied to the righteousness of Christ, is not correct. It is this, that the obedience of Christ to the moral law is actually transferred to us, so as to answer the demands of the law, and render us justified by it. Whereas, it is in view of the atonement which Christ made in suffering the penalty due to our sins, that gives him the appellation, "The Lord our righteousness;" and his obedience to the moral law, though essential to our justification, yet is not directly transferred to us as that which justifies the believer; but rather essential to constitute him an acceptable sacrifice for us. Hence, as the merits of his death are transferred directly and immediately, and his obedience to the moral precepts of the law immediately and indirectly, he may in both be said to be "of God made unto us righteousness." We are very often said to be justified by faith; undoubtedly, because faith embraces Christ as an atoning Saviour. Therefore, we conclude that a man is justified by faith without the deeds of the law. Rom. iii. 28. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v. 1. For when we were yet without strength, in due time Christ died for the ungodly, (ver. 6.) Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life. It appears that Christ himself is repeatedly called our righteousness, while no passage explicitly states that his righteousness is imputed to us. The Scriptures say, *He shall be called "the Lord our righteousness;" that in him we shall say we have righteousness;* that "he of God is made unto us righteousness;" and that he is the end of the law for righteousness, to every one that believeth. This last expression implies that the law had an end in view, which was the favour of God and eternal life; but as sin had prevented the attainment of this end, it was secured to believers by the atonement which Christ made by his death. God said to the Jews, Is not this the part which I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke, deal bread to the hungry, &c.; not that the performance of these duties was fasting, strictly and properly speaking, but better secured the ends of fasting. It appears, then, that all which Christ has done and suffered being necessary to the sinner's justification, and the faith of believers, embracing Christ for that end, he is called our righteousness, and the faith which embraces him is called the righteousness of faith. But, if by Christ's righteousness we understand his obedience to the moral law, and that transferred directly to us for our justification, it seems to render his death a superfluous event. It is, to be sure, said "So by the obedience of one shall many be made righteous;" but it is also said that Christ was obedient unto death, even the death of the cross.

It is true that the term *imputation* is a scriptural word, but not applied to the righteousness of Christ, but the *faith* of the believer, as that of Abraham is said to be imputed to him for righteousness, if we believe on him who raised up Jesus our Lord from the dead. And I know not that Christ's righteousness was ever said to be *imputed* to us, though it belongs to us, as explained above, and is that by which we are justified; and for the sake of which our faith is called the righteousness of faith. To say that Christ's righteousness is *imputed* to us, is virtually saying that his death is imputed to us, which will, I think, be hardly admitted.

I would just add, that when Paul was showing that Abraham was justified by faith, he says, that David describeth the blessedness of the man unto whom the Lord imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered over, which sufficiently shows that the faith of a believer which was accounted to him for righteousness, eyed principally the remission of sins, thereby embracing the atonement of Christ.

For the Christian Secretary.

THOUGHTS ON CHRISTIAN SIMPLICITY.

This temper of mind, denotes an exemption from deceit and cunning, and from all sinister purposes; it signifies the union of all the powers of the mind in seeking one object; it is opposed to double-mindedness, and in scripture language is called, "singleness of heart."

It is extremely difficult to ascertain the prevailing motive by which some men are actuated; we perceive an obvious inconsistency between their professed principles, and the latent dispositions which govern their conduct; which inconsistency renders their characters wholly obscure and doubtful. In the simple christian there is nothing of this complex kind; none of these jarring and conflicting interests; every passion is under the governing ascendancy of one grand principle, supreme love to Jesus Christ; like the sheaves in Joseph's dream, all his conduct performs obedience to the rightful authority of this sacred principle, which is the bias of christian simplicity.

It is called by this name, because it is a simple, uncompounded principle; like the pure water of life which John beheld in the Isle of Patmos, flowing from the throne of God, and of the Lamb, clear as crystal; it is easily recognized, and when a person thinks, feels, speaks, and acts, under its habitual influence, he may be known as soon as seen; he is a "living epistle known and read of all men;" but if unobserved by a thoughtless world, it is from the same cause, that the loveliness of nature passes unnoticed by the blind; not because her beauties cease to be visible, or attractive; but because the powers of vision are wanting.

The simplicity which has given rise to these thoughts, does not grow in nature's soil; it is a fruit of the spirit, the unaffected expression of

a poor and contrite heart; this is the soil best adapted to religion, and in which it takes deepest root; it is observable too, that the gospel has a tendency to destroy all artificial behavior, and is directly opposed to excessive worldly refinement. Let us not, however, mistake rudeness and rusticity; neither let us form an idea of it from the sanctimonious aspect, or the starchy deportment of those, who conduct themselves as though they imagined an irreconcilable variance to subsist between the character of a plain and artless christian, and good manners; real simplicity is closely allied to scripture courtesy.

If we degenerate from the simplicity of the primitive followers of Jesus, how must such examples reprove us; let us firmly adhere to their principles, imbibe their spirit, and imitate their conduct; we are bound as christians, by obligations we can never make void, to cultivate their simplicity. It is identified with the Gospel, with the Redeemer's glory, with the progress of vital piety; let us then study that character which will bear the closest scrutiny; a character that resembles the bright and transparent diamond; whose beauties and perfection are seen to the greatest advantage, when held up in the light of the meridian sun.

JOHANNES.

For the Christian Secretary.

MONSON, FEB. 1835.

Mr. Editor,

When I saw remarks made on an expression I used, in my communication to you, I was glad to see that friendship manifested that designed to right wrongs, or to show wherein I was ambiguous, for I wish to be plain and definite in all that I impart.

"OLD-FASHIONED GOSPEL BAPTIST."

As it appears I am not understood in this expression, I will endeavor to explain myself. The time has been, when the above phrase would have been thought consistent and definite, but now it is considered altogether indefinite; this seems a little strange to me, as will appear in the sequel. The writer is not wholly unacquainted with the situation of some of the Baptist Churches at the West and South, (how could I be and peruse your excellent paper?) still it is a question in my mind, whether to the strict searcher of the BIBLE the above expression presents ambiguity. Notwithstanding the claims or pretensions of men, the truths of God and the doctrine of his word remain the same. And I think we need not turn our thoughts over the Allegory, nor to the distant South to find a name for the Lord's people; it has pleased him to call their new Testament founder a Baptist. Although there may be people that endeavor to maintain sentiments that are unscriptural, and still claim to be the old school, or old-fashioned stamp in distinction from others; there is justice in their claim only so far as they have been of long standing, and without change. Yet I think them not old-fashioned gospel Baptists; for an unscriptural sentiment or practice never helps to make a scriptural person or denomination, notwithstanding a paper to support their cause may be sustained by 1600 subscribers, and the Devil may have a hand in it, yet this does not alter the case. What I understand by old-fashioned gospel Baptists is, to believe what primitive christians believed, and practice what they practiced, as it respects an exhibition of sentiment; in other words to obey the commands of God, and practice the ordinances of the gospel according to their design. I suppose a Baptist to be known as such when his sentiments and practice agree with the bible, then if this is indefinite, the commands and precepts of the bible are altogether ambiguous; and I believe every consistent or old-fashioned gospel Baptist will feel a deep interest in the circulation of the bible, and as they love to sit under the sound of the gospel, and have their children and friends enjoy the same; acting from a fixed principle at heart, they will endeavor to do all in their power that can consistently be done, that their fellow men may enjoy the same privilege, and sustain the cause of missions by their alms and prayers, looking into the old-fashioned Bible for this rule, "Go ye into all the world and preach the gospel to every creature." It would be a natural consequence for such a Baptist to be perseveringly engaged in the Temperance cause, for Paul, that I consider one of them, reasoned on temperance, and our guide (the bible) says "be temperate," in short be diligent in every scriptural benevolent operation of the present day, without covetousness, and not in any case give half-way fellowship to the unfruitful works of darkness or the unscriptural inventions of men in theory or practice. You spoke of new fashioned Baptists, as though my remarks implied there were such. I think in some respects we have reason to fear there are such, and even in New England. The Baptists, or the sentiments of such as I have endeavored to describe, I think surpass in age the western or southern school sentiment, the exhibition of the which originated in the wilderness of Judea and in Jordan's stream, in some of its parts, and the rest not long after at the time the first Baptist that I have ever heard of commenced his public labors, more than 1800 years ago.—For this reason I have supposed such to be most consistently entitled to the name Old-fashioned gospel Baptists.

If you consider this worthy your notice, please to give it room in your columns, that community may know what I mean by Old-fashioned gospel Baptists.

Yours in christian love,

AMOS SNELL.

For the Secretary.

Mr. Editor,

In your paper of the 14th inst. I observed a few rules written by Ironics to be observed in public worship. The reading of them suggested to my mind several others which I should like to see in the Secretary, if you think them worthy of an insertion.

1. When you take your children to meeting, let them sit in the gallery, as that will relieve

you from the trouble of watching their behavior, and afford them an opportunity to whisper and laugh much more to their liking than if they were seated with their parents. If you have been troubled with them at home all the week, it is no more than fair that you should be exempted for an hour or two on the Sabbath.

2. If any persons happen to come into church after the services have commenced, be sure to turn about and stare at them till you know who they are, as it will gratify their feelings, especially if they are strangers, to see that they attract universal attention.

3. While your minister is preaching, take your book and employ yourself in reading hymns instead of attending to his discourse, for this will show him and all who see you, that you have a taste for poetry.

4. If a child should happen to cry in any part of the congregation, make a grand turn around from the preacher to the place where you hear the noise, and your conduct will evince how easily your sympathies are excited by the notes of distress.

5. If you are in the habit of chewing tobacco, do not keep a spit box in your pew, for it would in a short time emit a disagreeable odour, but deposit the overflowings of your mouth on the floor or sides of the pew, and it will be wiped out every Sabbath by the ladies' clothes. Besides, it will give to the floor a variegated and permanent color which will save the expense of carpeting.

6. When the congregation stand up to receive the benediction, take your hat in one hand, and with the other open the pew door, that you may be fairly ready for a start as soon as the minister says Amen.

DECORUM.

For the Secretary.
STANZAS.

Mr. Editor,

I have read the communication of "Amicus," five or six times attentively; and as I have been unable to discover any thing which in the least militates against the main position taken in the dialogue, and more fully sustained in the reply to O. M. viz. that a verse in poetry is a line, not much to confirm that position, I have no animadversion to offer.

Your attentive readers will, I am certain, perceive no real discrepancy between the authorities quoted by me, and those adduced by him; and after this friendly interchange of thought, I am perfectly willing to leave the whole to the good sense of my brethren.

Yours, DELTA.

To those under whose notice the following address and remarks may fall, we would observe, that the writer calls himself a school boy, (as the reader will see), and expresses his desire that what he has written may appear in the paper, for the double purpose of showing that he had reformed his own habits, and that his friends may take warning. His composition and hand writing both indicate that a youth wrote it; but if we are deceived it can do no harm. The thoughts of the writer are retained in what is now made public, with only such transpositions as were necessary to place them in a more proper order of succession. It is matter of joy that the "school boy" has got his own eyes open, and fled from danger to the path of safety; may he have fortitude there to abide. He may be (we hope not) a son of one of those inconsistent fathers, and possibly too a professor of religion, with which our country abounds, who still uphold, either by precept or example, the habitual use of ardent spirit. The son trembles at the precipice on which his "friends" stand—flies from it himself, and, looking back, lifts his warning voice, to save, if possible, those who linger upon the brink of ruin. O that the effort may prove successful. No name is given, but the communication is dated

B—L, FEB. 18, 1835.

To the Young Men of our Country.

What is it that is ravaging our country—destroying the blooming youth of this fair land? We can plainly see. It is the baneful use of ardent spirits; that hydra-headed monster that is spreading its banners through the country, to destroy morals, intellect, and innocence—deceive and vilify those that might, at some future period become ornaments of society, and the pride of our country.

Every one has more or less faults; but this fault (drinking ardent spirits) can be abandoned. What is more disgusting than to see a person intoxicated, and wallowing in mud and filth, a place reserved for swine? There is nothing; and nothing can be more disgraceful to respectable community. A person of this character ought not to be harbored, but to be shunned with contempt, as well as looked upon with pity. If a person in the bloom of youth practices drinking this poison, he will bring shame and disgrace upon himself and parents and relations; his near connections will not employ him, though they are his relations.

When one uses it in small quantities, he thinks of no harm; but soon he is in the habit of taking it to a much greater extent, his throat becomes a deep channel, and a swift current of deadly poison follows its course; then there is not much chance for reform. While he used only small quantities, there was a wide space for reforming; but he saw no danger then, and now it is too late—discontent and unhappiness must attend the wretch to the grave. A drunkard, a vagabond, then, has departed this life to be forever miserable in the world which is to come.

All warnings are in vain, he will not listen to them, but mock and scoff at them, which are intended to render him secure from vice, and give a commendable character in the sight of our Maker. He does not heed it.

The prisoners in our State prison have many of them come to their deplorable doom by using this poison to drown fear or sorrow until it has overpowered them. And while under its influence, they have committed such base crimes as to carry them to a steady home.

They acknowledge that if they had listened

to advice and abandoned spirits, they should not have come into such misery and disgrace. I have come to the conclusion to abandon every thing included under the name of ardent spirits as so much arsenic.

It is a school-boy's request to have this published, so that his friends may take warning, and by fleeing from this destroyer (spirits) show that they have reformed.

Yours, &c. J.

For the Secretary.

CHOICE SAYINGS OF HENRY.

BY DELTA.

237. Those that strive to make others odd, do but make themselves so.

238. Familiarity breeds contempt.

239. Be not too intimate with any. He that sponges upon his friend, loses him. How much better a friend than is God than any other friend; for we need not withdraw our foot from his house, the throne of his grace; the oftener we come to him the better, and the more welcome.

240. As it is best for a lame man to keep his seat, so it is best for a silly man and a bad man to hold his tongue.

241. As men's folly makes them slothful, so their slothfulness makes them foolish.

242. It is a foolish thing to frighten ourselves from real duties by fancied difficulties.

243. Bodily ease, too much consulted, is the sad occasion of many a spiritual disease. They that love sleep will prove, in the end, to have loved death.

244. Indulged slothfulness is at the bottom of prevailing self-conceit.

245. An honest man may be made a beggar, but he is not honest that makes himself one.

HAMILTON THEOLOGICAL SEMINARY.—It is a subject of regret, that this Seminary should be suffered to feel embarrassment in its operations for the want of funds. From its commencement it has been the offspring and favorite of charitable donations; and having attained its present eminence, both for utility and literary and theological ability, it excites deep solicitude to learn as we do by the N. Y. Bap. Register, that it is seriously endangered by the want of funds. The remarks of the Editor, and others in that paper, clearly indicate, that the patronage afforded must be greatly increased, and that immediately, or the Institution may "wither and die."

Far too good and too great are the benefits already derived from this institution, now to abandon it to penury, discouragement, and annihilation.

Whether more has been adventured without the needful in possession, than a more cautious policy might have dictated, is not now a question for discussion. The Seminary is founded, and has hitherto been sustained, and the operations of its judicious and pious founders and managers have obtained general approbation; while every enlargement of it has seemed to be imperiously called for even to the last. So noble an institution, within whose walls are congregated more than 180 young men of the churches, and all under the supervision and instruction of an experienced and able faculty, is not a thing to be let go to decay for want of funds. We sincerely hope that christians in every quarter, especially in the "Empire State," will regard the present call of the Board, and furnish the means of relief and perpetual prosperity. Nor do we think the brother who now suffers embarrassment, in consequence of making early and liberal advances to the institution, should longer ask in vain for just remuneration.

The following extract from an address of the President, Elder N. Kendrick, in the Register of Feb. 27, embraces facts deeply interesting, and a plan for partial relief at least, which it is hoped will meet a speedy fulfillment. Our apology for bestowing this notice upon the subject is, that every one of our denomination has a duty to do in reference to such objects, and in the circle of our readers, that school of the prophets has many ardent friends. Besides this, the number of our papers circulated in both eastern and western New York, demands the insertion of this information. The following is the extract alluded to above:

"The number of students at this Institution is now upwards of 180, and this number is continually increasing. Although but few have become beneficiaries, yet a large number of them are without the means of defraying their own expenses, and are receiving from the treasurer large and liberal credits. This indulgence, while it has brought into the treasury more than eighteen thousand dollars in notes, payable at some future time, provided the makers of them should become able, has subjected the Board to fearful embarrassments, which call for a speedy relief. Notwithstanding this extensive credit has been given to a large number of the students, their charges for board and tuition have been below the original cost.

The Board at length became fully convinced, that the continuance of this policy would eventually overthrow the Institution, by loading the Society with debts which they would be wholly unable to cancel.

A special meeting of the Board was held on the 13th of February, and after a thorough examination of the affairs of the Society, the following alterations were made, and are to take effect at the commencement of the next term.

The price of board was raised from 90 cents to \$1 a week, including the washing. Tuition, in the academical department, from 4 to \$6 a quarter, and in the collegiate department, from 4 to \$5 a quarter. As no contingent expenses, for use of rooms and library, and repairs on building, are annexed to these sums, they will be found comparatively low. In the theological department, the tuition is to be gratuitous. According to this arrangement, the tuition in the academic and collegiate departments, it is presumed, will pay the salaries of the teachers; but in the theological department, other means must be provided.

It will be readily seen that those students who support themselves, by the time they have completed their academical and collegiate course, will have expended a large share of their means, and will need to have the burden lightened by

For sale by
BEACH & BECKWITH, Hartford.

POETRY.

For the Secretary.

"Who hath believed our report?"

Hear ye the voice of love,
Which cometh from above,
Of peace, of hope, and sins forgiven?
And will ye doubting stand,
Still a revolted band,
With mercy nigh at hand,
And fail, forever fail of heaven?

Read ye the report
Which comes from heaven's court,
Cloth'd with authority divine?
And will ye not receive
Its contents, and believe;
No more the Spirit grieve,
When light, and truth, and wisdom shine?

Who hath (each angel cries,
Through earth the echo flies,
To this eternal mandate given
A cordial, full assent,
Nor from its precepts went,
But all their influence lent
To aid the wandering soul to heaven?

For such, when life is o'er,
Beyond time's rugged shore,
A mansion waits among the blast;
But those who disobey,
And choose the downward way,
And from his precepts stray,
Shall ne'er enjoy eternal rest.

JUSTITIA.

MISSIONARY TRIALS.

Sickness and Death of Mrs. Thompson.
(Concluded.)

When I reached home, as stated in my journal, 11th of July, my joy was immediately changed to the most distressing anxiety on her account. I found her suffering intensely from violent ophthalmia, which had been suffered to go on unchecked five days. Her whole system sympathized deeply with the eyes, and she was in a high inflammatory fever. I immediately applied the best remedies within my reach, and removed her to a better room in the house. On Sabbath, 13th, Mrs. Nicolayson was attacked with a fever. All the children were sick with the ophthalmia; and Maria, (a daughter of Jacob Agu, formerly Armenian patriarch,) whom we brought with us from Beyroot, at the request of her parents, to be educated as a teacher, was blind. On Monday, Mrs. Thompson became blind, and during the night the pain became so intense, and so connected with the head, that she consented to be bled. I ought to remark that her pulse from the first had alarmed me greatly. It was very obscure, deep seated in the arm, and so indistinct as not to be counted. It resembled more a swift running stream than a well defined pulse. The bleeding did not relieve the head, and the same frightful action of the heart continued. I frequently laid my ear over her heart and always with terror. It seemed as if in the hurry, contractions were imperfect, two or three appearing to run together, producing a sound like gurgitation.

My dear wife, at an early stage of her disease, was convinced she would not recover. The thought never alarmed her. She had for many weeks been in the higher, clearer regions of faith, ready to depart at any time. We often conversed on the subject, and she gave most consoling assurance, that for a considerable time before her sickness she had enjoyed greater nearness to God in prayer, and greater comfort with regard to her interest in the blood and love of the Saviour, than ever before. Sometimes she remarked, that, owing to her great bodily sufferings, it was difficult to compose her thoughts to meditation and prayer, and that her faith appeared at times very weak; but she was always distinct, clear, and decisive in declaring her confidence in her Saviour. The blood of atonement was her only hope; and she repeatedly remarked that it was a ground of hope, that would not and did not fail in the hour of death. We spent much of Sabbath night, the 20th, in this kind of conversation, and in prayer. She also gave directions with regard to some small temporal affairs; left messages for her near friends; spoke of the dear babe with visible emotion, but was enabled to resign him to "Him who gave." She had cherished the hope of laboring longer to educate and bring to the knowledge of the truth some of the degraded daughters of Jerusalem; but the Lord knew best, and to his will she cheerfully submitted. I was astonished at the composure with which she was enabled to make all these arrangements preparatory to her upward and everlasting flight. Being somewhat exhausted, she fell into a quiet sleep, and awoke in the morning with her symptoms greatly mitigated—her pulse nearly natural, the heat abated, accompanied with a sensation of general comfort.

At one o'clock she was seized with an alarming chill, which yielded to applications and passed off with an irregular fever. Our friends were much encouraged, but I was sure that she could not survive another such attack, and therefore directed all my efforts to prevent its return, and succeeded through that day and till noon of Tuesday. During the morning of the latter day she was uncommonly well and strong. About one o'clock I was sent for to dinner. She assured me she had no tendency to chill whatever, and leaving Maria alone with her, I went below. On returning, in about five minutes, I noticed a change indicating the return of the chill. She thought not, but I immediately used every effort to prevent it, but without avail. It came on violently, and in half an hour her reason, for the first time, became disturbed, and my fears became a painful certainty that the hour of her departure was at hand. I called Mr. Nicolayson, and he and I labored to restore circulation in the extremities; but all our efforts were utterly powerless. For several

hours she suffered greatly. I continued to repeat to her those texts of Scripture which I knew afforded her particular comfort, and at times she appeared for a moment to recollect, and would reply, "Oh yes, it is so, it is so," or words to that effect. Once, in a moment of comparative quiet, I asked her if she remembered Sabbath night; and whether she felt now as she did then? She seemed to recall the scene, and said, "Yes, I remember it, and my feelings are the same." She knew me to the very last moment, and the only connected sentence which she spoke after her situation became manifest was just before she died. Looking me steadfastly in the face she said, "Native, native, native land—you remember when we travelled west, that wild young man and his wife who came on board the boat, and you talked with him a great deal, and he became very serious. Oh I thought it was such an opportunity." This she repeated several times. "It was such an opportunity, and he left us much impressed." The next words were on some other subject. After this she requested to be laid on her side. We then knelt down and commended her departing spirit to God. And just as the sun set, she fell silently asleep in Jesus without a struggle or a groan. Her last end was perfect peace.

When she ceased to breathe, I gently closed her eyes, prepared the body for the burial, and then sat down and watched by the dear remains until the day dawned. We were very apprehensive that we should not be allowed to bury in any of the graveyards, but God prepared the way for us. The Greek bishop not only gave permission, but took the whole charge of preparing the grave himself. Those who know what difficulty has generally been experienced on this subject in these countries, will not fail to notice the good providence of God in this. When all was ready, we read and talked of that day when that which was now sown in corruption should be raised in incorruption—"dishonor" should be changed to "glory"—"weakness" raised in power—"when this 'natural body' should become 'spiritual' like unto Christ's glorified body."

Strangers carried her to the grave, followed by myself, Mr. Nicolayson, Elias, a Christian brother, and two or three others, the only Franks in the place. Her sleeping dust awaits in hope the joyful morning of the resurrection, on the top of Zion, near the sepulchre of David, and by the grave of Dr. Dalton, an English missionary and former husband of Mrs. Nicolayson.

I have been in the "strait" which Paul mentions; nevertheless, if to "abide in the flesh be more needful," I trust the grace of God will enable me cheerfully to wait all the days of my appointed time, till my change come.—The Lord hath put out the light in my dwelling, laid my earthly hopes in the dust, and written my dear little babe motherless in a strange land. But it is the Lord that has done it—the same Lord who eighteen hundred years ago shed his blood in this very place to redeem our souls from death; and I have no doubt that the same love has directed all these afflicting dispensations.

From the N. Y. Com. Advertiser.
SIX MILLION MICROSCOPE.

In the American Museum, the force of all its other well known and manifold attractions is swallowed up in that of the marvellous Hydro-Oxygen Microscope, which there nightly exhibits its world of wonders to an astonished, and we add, terror-stricken crowd. It is now some years since the scientific world were greatly interested by the announcement that Dr. Vann, by the application of the intense light produced by the combined combustion of oxygen and hydrogen gases, had succeeded in producing a magnifying power immensely exceeding anything of the kind in existence. When exhibited in London, it formed the great "lion" of the day, and from time to time, we read such extraordinary and incredible accounts of it in the English papers, that our first care was to satisfy ourselves of their truth.

What miracles of wonder—undreamt of—unbelievable—does this astonishing instrument disclose. A new world is opened to our gaze; and what Alexander wept because he thought it impossible to achieve, has been effected by the triumphant march of science. So amazing is the magnifying power of this microscope, that it can optically increase the size of objects from fourteen thousand to six millions of times. It can make the finest cambric seem as if woven with cables—and increase the wing of a fly to the dimensions of a hundred and fifty feet. It may well be conceived what an infinite, inexhaustible fund of curious entertainment may be derived from an instrument possessing powers so extraordinary. Accordingly, few exhibitions, which have ever appeared in our city excite such curiosity.

We have not space to enumerate all the remarkable things which struck us—we mention some of the most extraordinary. The skeleton larvæ of the gnat, almost invisible to the naked eye, is magnified to a size it can scarcely take in, exhibiting through the transparent texture of the insect's body, the circulation of the blood, the action of the muscles, and its whole internal economy. A bed bug is rendered a hideous and disgusting monster of more than 30 feet long—and a flea, larger than an elephant, looks a much more formidable dragon than any ever overcome by St. George; a piece of the finest lace looks like nothing so much as the rough lattice work of a vineyard; and the eye of a common fly as eight feet long, exhibited a remarkable structure of a thousand different orbs of vision studding the surface.—The crystallization of various salts is one of the most curious and beautiful phenomena ever witnessed—as if some fairy grotto with shrubs of crystal was forming before our eyes.

But the most remarkable of all, and that which elicits most of our astonishment and surprise, is the appearance of a single drop of

pure water, which absolutely seems a pond, filled to repletion with the most hideous and ravenous monsters, disporting in ever restless activity, and their forms and motion developed as clearly as on a naturalist's engraving. Pre-eminent among them, is the great Hydrophilus or Water-beetle, the shark of this mimic ocean, which every day devours eight times its own weight of insects. These animals, at times, engage in contests of apparently frightful animosity, and again play themselves as if actuated with the most boundless enjoyment. Who that looks at a vase of clear and pure water ere he puts it to his thirsty and anxious lips, could imagine the world of jarring interests he is consigning to his stomach! We have known a lady who, as far as fear of water goes, has been afflicted with hydrophobia ever since she saw it. We hope it will not have an injurious effect upon the temperance societies.

We cannot close the present article without noticing the vivid difference between the ordinary works of nature and the most careful and toilsome productions of art. In the exhibition we are speaking of, the sting of a bee, though magnified 5,000,000 times appears more beautiful and more perfect than before, tapering to an imperceptible point. The finest needle that could be procured, on the contrary, has a point like a crow-bar, and is as rough as the shaft of a rusty anchor. In the exhibition at Peale's, human ingenuity has attained such perfection, as to appear miraculous. Yet those few and simple motions have been produced by years of unremitting thought and labor, and are effected by combinations of machinery so complex that no calculation almost can follow them out—and beyond its accustomed motions, no power of earth could make one of these almost living figures move. But in nature, the further we go, the more we see to humble and astound us. Even the creatures that people regions beyond the scope of vision, are seen, not only in an infinite diversity of form; but actuated with all the appetites, passions, instincts, and desires of the bulkier inhabitants of earth; and possess, to sustain life, as complex an arrangement of physical organs as even man, the great lord of all—himself. The reflections the comparison will produce, and the train of awed and wondering feelings it occasions, are irresistible; and afford a more particular proof of the stupendous, all-pervading power of the Deity, than all the arguments of all the theologians that ever existed.

RELIGIOUS INSTRUCTION OF SLAVES.—In our paper of Jan. 24, we took occasion to make some remarks upon the neglect to send the Gospel to the slaves.—Those remarks were accompanied by inquiries as to the reason of such neglect by our Board of Missions. They originated in a settled conviction that such neglect is partial and unjustifiable, and ought no longer to exist. Those suggestions have been sustained by the testimonials of brethren whose opinions are worthy of deference.

Our exchange papers from the Slave States, all speak of pious sensibility becoming awakened to this subject among the churches in those States; and speak also of its being a practicable effort. And why should it not be? Who can conceive that a devoted minister, who should confine himself strictly to the work of inculcating the doctrine of repentance and faith in our Lord Jesus Christ, should be prohibited to teach the slaves to fear God and keep his commandments?

The remarks of the Editor of the Biblical Repository, (North-Carolina,) inserted below, afford cheering evidence, that our brethren most interested are determined to give a good example, and throw open the door for salvation to flow to the souls of the benighted slaves. May the Lord bless them in their deeds of mercy.

From the Biblical Recorder.

RELIGIOUS INSTRUCTION OF SLAVES.

We have been pleased to observe, that the attention of our brethren in Georgia and South Carolina, has been recently drawn to the claims of the slave population in those States. It is indeed a matter of just surprise, that, amid the various benevolent operations that prevail so extensively at the present day, this subject should be overlooked so long. It is indeed strange, that while engaged so eagerly in sending the gospel to Asia, to Africa, and to the Islands of the Sea, the heathen that dwell in the midst of us should have been passed by. It is, however, not yet too late to correct this error, to open our eyes to the obligation of this branch of our duty, and to do justice to this unfortunate portion of our own population.

We are aware it may be said, that they are indifferent to the blessings of the gospel; that they are not anxious to improve such privileges as they possess; that much of their ignorance respecting the way of life is to be ascribed to their own neglect, and that their own condition might be greatly superior to what it is, if they would be true and faithful to their own interests. But we would also ask of what race or class of men might not the same thing be said? Might not the same be said of the Burmans, the Hindoos, the native Africans, and even of many of our own enlightened population? Were not the same things true of the Jews, the Greeks, and the Romans, of the Apostles' day? Was the indifference, or even the opposition of men, considered a sufficient cause for passing them by, by Paul, or by Jesus Christ? Are the same properties in the heathen of the present age, regarded as a proper justification for abandoning them to their fate? On the contrary, was it not the business of the Apostles—it is not the business of all missionaries—to go among the people, to adapt their teaching to their circumstances, to conciliate their prejudices, to overcome their negligence, to convince their understandings, and to urge upon their attention and acceptance, the all-important matters of religion? If these things are true, we ask, Why should more be expected of our slaves than is expected of any other class of people? or why should circumstances be supposed to cancel obligations in relation to them, which are allowed no such influence in respect

to others? The truth is, this portion of our population has not received justice at our hands. In our zeal for the distant heathen, we have forgotten those of our own households. And the time has now fully come, when, by our prompt and efficacious attention to this department of duty, we should endeavor to make amends for past neglect.

Should it be asked, What can be done under the existing circumstances of the case, we would reply, that we have, at present, no well digested plan to offer; but it strikes us that the following suggestions are worthy of regard:

Our churches should make accommodations for the slaves at their places of worship. So far as we have observed, many of our meeting-houses have no such accommodations whatever; so that those of the slave population who happen to attend worship on the Sabbath, are compelled to stand outside, and catch what they can of the word of life, as they crowd around the windows. This fact is unquestionably a great source of discouragement on the part of the colored people; and is, no doubt, a principal reason of attendance of so few at places of religious worship.

Members of churches, who are the proprietors of slaves, should be required to discipline their domestics on this subject, when at home. By this we mean that they should read the Scriptures to them, and instruct and exhort them in their families; that those who have large numbers, should make arrangements for occasional preaching to them on their own plantations; that all should be encouraged and urged to attend public worship on the Sabbath; and that the whole should be recommended and enforced by an appropriate example on the part of their superiors. An incalculable amount of good might be effected by a regular and judicious course of procedure in this respect, without the least expense, and with very little trouble.

But the most effectual method of accomplishing the end in view, is the appointment of missionaries, to labor exclusively with the slaves—to go among them, to talk to them, to pray with them, to preach to them—something after the manner observed by our missionaries among the heathen. It is true, this work would have to be confined in most cases to the Sabbath.—But it is easy to see that an immense amount of good might be accomplished in this way, in the course of a year, by efforts made solely on the Lord's day.

Should any of our brethren have any thing to say on this subject, we hope they will say on. Our columns are open to them. The time has come when something should be done—when something will be done, in this department of benevolent action, and we hope, and believe, that North Carolina will not be the last to move.

EDITOR.

COLLOQUY.

Patient. I am slightly unwell, doctor, and had I not casually met you, I should probably have sent for you to-morrow for your advice.

Physician. (Feeling the patient's pulse, and examining his general symptoms) my dear sir, I perceive you are unwell, and think you had better submit to immediate treatment.

Patient. Why, doctor, I am unwell, but I am not ill, and as I have an important business to engage my attention to day, by which I expect to realize a handsome profit, I will postpone the use of any medicines until to-morrow.

Physician. (With earnestness) Sir, your feelings deceive you; a malignant disease at this moment is invading the seat of life, and without wishing to alarm you unnecessarily, I must tell you that your only prospect of safety depends upon prompt and immediate application to remedies.

Patient. (Evidently alarmed) My dear doctor, prescribe for me immediately—I will follow your directions without delay, and I sincerely hope that I may be benefited by your skill.

Thus it generally is, when the health and life of the body are in question. The opinion of the skillful physician is regarded with deference, and his knowledge of the healing art is sought for with eager solicitude. But look at man under other and more deeply interesting circumstances, and how different is his conduct.

Christ the Great Physician. You are diseased, sinner, and need the healing balm.

Sinner. I acknowledge the existence of disease, but my case is by no means so pressing and serious as to require immediate attention.

Christ. Your case is more alarming than you imagine. From the crown of the head to the sole of the foot, there is nothing but wounds, and bruises, and putrifying sores, which have not been bound up, nor mollified with ointment. You are infected with a malignant leprosy, you stand in jeopardy every hour, and now, now is the day of salvation.

Sinner. I have bought a piece of ground, and I must needs go and see it; I have bought a yoke of oxen, and I must needs go and try them; I have married a wife, and have therefore my attention occupied. Go thy way, therefore for this time, and when I have a convenient season, I will send for thee.

Christ. I would have healed you without money and without price, but ye would not, and soon your house will be left desolate. How can you escape while you neglect the only means of safety.

Sinner. If to-morrow I must die, I will at least for the present, eat, drink, and be merry.

The St. Louis (Missouri) Observer, holds the following language to the Slave-holders of the State.—E. North Reg.

SLAVERY.

To the Christian slaveholders in Missouri who read the 'Observer,' we beg the privilege of putting a few questions.

1. Do you believe it is, or was, or ever will be right to make a slave of one of your fellow creatures?

2. If this has been done without your knowledge or consent, how long can you acquiesce

in the arrangement before you become a partaker of the sin? 3. Do you really regard a negro-driver as any better than a highway robber?

4. Would you extend the hand of Christian fellowship to the man who will sell his slave to one of those wretches, and in so doing, perhaps part man and wife?

5. What do you think of that Christian head of a family who sends his slaves to work in the field, while he stays behind to attend family worship?

6. Do you approve of a Christian hiring his slave on board a steam boat, where it is well known he will never hear the name of God, except as it is connected with the most awful profanity, and where he will be compelled to work every Sabbath?

7. If the master thus virtually compels his slave to work on the Sabbath, receives the money thus earned, and applies it to his own use, would he have been any more guilty, had he gone out and earned the money himself on that day? Would he have been as guilty?

8. Will property thus acquired be likely to prove any benefit to its possessor, in life—at the hour of death—or in the day of judgement?

We shall be very much obliged to any of our Christian brethren, who are slaveholders, in St. Louis or elsewhere, if they will furnish for publication answers to the above questions. If they are satisfactorily answered—and indeed, whether they are or not—we shall probably hereafter, ask some others.

The Ancient Dominion.—The following article connected with the origin of this term as applicable to Virginia, is taken from the Washington (Pa.) Reporter.

A copper coin was recently dug up in a garden in this place, which bears a curious relation to a part of our American history. It has on one side a head of George III. and the words "Georgius III. Rex," around the edge. On the opposite side are represented the coats of arms of England, Scotland, Ireland and Virginia, quartered; and on the edge are the words and figures "Virginia 1773."

The following historical facts are here distinctly referred to. During the usurpation of Cromwell, the colony of Virginia eluded to acknowledge his authority, and declared itself independent. Shortly after, finding that Cromwell threatened to send a fleet and army to reduce Virginia to subjection; and fearing the ability of this feeble state to withstand his force, she sent over, in a small ship's messenger to Charles II. then an exile at Breda, in Flanders. Charles accepted the invitation to come over and be King of Virginia, and was on the eve of embarking for Virginia, when he was recalled to the throne of England. As soon as he was restored to the crown of England, in gratitude for the loyalty of Virginia, he caused her coat of arms to be quartered with those of England, Scotland and Ireland, as an independent member of the empire. The above coin is clearly confirmatory of these facts. Hence the origin of the phrase 'Old Dominion' frequently applied to Virginia.

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